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failure should be experienced, it prepares the way for a more successful trial in future.

Prominent among the devised substitutes for this Congress of Nations, is the recommendation to Governments to insert in their treaties a provision that all disputes shall be submitted to a foreign umpire mutually chosen. This proposal, emanating from one of our most respected friends, formed the basis of the discussions in the late General Convention of the Friends of Peace at London, and has been extensively approved. We regret to differ from an opinion so highly sustained. We believe that Governments would be more reluctant to give the pledge here required than to enter into the Congress of Nations; and if the treaty provisions were universally made, we think they would be found inefficient for the prevention of war. A successful attempt to obtain the treaty provisions would put back for ages the Congress of Nations, which the friends of the provisions profess to have ultimately in view; whereas, on the other hand, a failure in the attempt to establish the Congress of Nations, would lead to the recommendation of the treaty provisions, as is proved by the action of our own Congress on the subject. We have no room now to discuss this important question, which we may resume in a future number.

We would however willingly suspend our attempt to obtain the Congress of Nations, in deference to our friends who propose the treaty provisions, if the former experiment was now to be commenced; but so much preparation has been made for it, and such extensive influence produced in its favor, that we deprecate the loss of power and time and exertions accruing from its abandonment. We would therefore urge all the friends to unite in vigorous efforts now to carry forward this great project, and should it fail, we should be again re-united on the treaty provisions. But it will not fail.—Let the friends of peace, of humanity, be true to themselves, true to their Saviour, true to the world, and the destruction of the malignant elements of national policy, the blessings of universal peace, the benevolent harmony of mankind, will be given to us by the God of love.

All War contrary to the will of God.

BY S. E. COUES.

There have been, of late, some attempts through the press to prove that all war is not forbidden by the Gospel. My attention has been particularly directed to an article in the Boston Recorder reviewing the oration of Mr. Sumner. To the writer in the Boston Recorder, and to all who agree with him in opinion, I would respectfully address the following remarks.

It is wrong to lie, to steal, and to commit murder. A lower code of laws than the Gospel, stamps these acts criminal. The very essence of criminality consists in the intention to injure others for a professed good to ourselves—the disregard of others' welfare in the attainment of some object—the supremacy of selfishness over the social and benevolent feelings of our nature.

Acts of violence then can never be justified before God by the magnitude or importance of the results intended by the acts of violence; for criminality

arises from this, that the injury is inflicted for the good of the person inflicting it. We cannot plead the supposed advantage of a sin as its apology, for this very apology gives to the act its criminal character. To gratify his selfishness by the injury of others is forbidden once and for ever to the Christian. No position can justify it; no circumstance can make that right, which He, in whom there is no variableness nor shadow of turning, hath pronounced wrong. Lying, murder, the deceiving of men to their injury, the forcibly taking from them their property, the mutilation of their bodies, the destruction of their lives, for gain or advantage, is accursed of God; and do not these very acts, committed from these very motives, constitute *War*?

Our reasoning, therefore, brings us to the conclusion, that War, in no case whatever, is justifiable at the bar of God; for the very argument—the only argument ever offered in its defence—its necessity for our own good, is its condemnation.

If God hath forbidden all war, His judgments will follow it. Sin never escapes His dread rebuke. We can see the penalties he affixes to evil doing. His judgments fall not so lightly as to defy observation. The barren fig-tree which is accursed will wither before our eyes.

Go, then, to the battle-fields of the most useful, the most necessary war that was ever waged, and there you will find not only sorrow, and grief, and physical suffering, but moral degradation and spiritual death. Without exception, God's hand is seen binding together the destruction of men's lives with the scathing of men's souls. War, under every phase and aspect, for any and every purpose, reduces the tone of the national character. It shuts up the churches; it desecrates the Sabbath, it paralyzes the work of reform. Intemperance and licentiousness prevail. Look to the reports of the churches on the state of religion after the war of the Revolution, and witness God's displeasure at the conflict.

If God ever permitted national war, it would not thus invariably degrade the moral character of the nations who engage in it. The discharge of duty—acts which God approves—never injure the cause of religion or reduce the morals of a people.

God deals not treacherously with men. His ways are plain, his frown most distinctly visible, his smile of approbation apparent to all. His blessings invariably follow in the train of obedience to his laws, especially that chiefest of blessings, the extension of the Gospel and the general elevation of the tone of morals. On the right and the true he showers down improvement and progress; on the wrong and the false come the ignorance and degradation of the people. Good comes of good, evil from evil. The fact then being established, that war invariably brings moral evil in its train, proves that war is contrary to the will of God.